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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot*. In F. G. Speck's article (Amer. Anthropol., n. s. vol. vi. 1904, pp. 469-476) on "A Modern Mohegan-Pequot Text," occur a few items of folkloric interest. On page 472 a derivation for *squâ* is cited, — "from *îkwě*, to split, with infixed *s*." *Owā'nûks*, a term for "whites" is said to be from *âwā'n*, "who?" — the idea in the native mind at the time being "whence did they come? who are they?" — *Virginian*. In the same periodical (pp. 464-468), Mr. W. W. Tooker treats the "Derivation of the Name *Powhatan*." This famous word he derives from *Powauatan*, "the hill of the sorcerer" or "the hill of divination" — the latter is better perhaps. This is an entirely reasonable and satisfactory etymology. — *Pautatuck and Scatacook*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 385-390), W. C. Curtis writes of "The Basketry of the Pautatucks and Scatacooks." The so-called "Molly Hatchetts" (named after the last old Indian of the Pautatucks) are more than locally famous, though not all of them can be said to be "samples of pure New England basketry." The decorations and other markings of these old New England baskets are not all of white origin.

CADDOAN. *Arikara*. In the "American Anthropologist" (n. s. vol. vi. pp. 240-243) for April-June, 1904, Dr. George A. Dorsey has a brief article on "An Arikara Story-telling Contest." Among these Indians "the telling of tales is a common practice, especially during the winter nights." During the intervals of a ceremony "short tales of personal adventure, generally containing an element of the supernatural, are often recounted by the men." Dr. Dorsey gives the "story-telling contest" between Bull's-Neck, Enemy's-Heart, and Bear's-Teeth, occurring while food was being prepared for a feast at the lodge of a chief. These "true" stories recall the "capping" tales of similar companies among civilized peoples, where "whoppers" are indulged in, and the biggest "liar" bears away the prize.

ESKIMOAN. William Thalbitzer's well-printed and valuable book, "A Phonetic Study of the Eskimo Language, based on Observations made on a Journey in North Greenland, 1900-1901" (Copenhagen, 1904, pp. xvii., 406), contains (pages 571-387) "North-Greenlandic Contributions to Eskimo Folk-Lore." These include 8 folk-tales, 107 "old-fashioned songs," 13 "children's games and rigmaroles," decoy-sounds, a large number of Eskimo place-names from North Greenland, with translations (etymology) and remarks, and a number of specimens of Eskimo music (with melodies of songs) from North Greenland. Further consideration of this new material is reserved for another occasion.

MISSION INDIANS. *San Luiseño*. In her article on "Mission Indian Religion, a Myth in the Making" (*Southern Workman*, vol. xxxiii. 1904, pp. 353-356), Miss C. G. DuBois gives the English text of "The Myth of the Foot-print," told to her by an old woman in the San Luiseño language. It is the story of the leaving of Mu-kut (the Tu-chai-pa of the Diegueños), whose footprint on the rock remains "as an evidence of himself to his people." Some interesting songs accompany the legend. Miss DuBois is doing good work in recording this fast vanishing lore of a people whose younger generation has altogether forgotten it.

NORTHWEST PACIFIC COAST. To the "American Anthropologist" (n. s. vol. vi. pp. 477-485) for July-September, 1904, Dr. John R. Swanton contributes an article on "The Development of the Clan System and of Secret Societies among the Northwestern Tribes," in which he sums up the results of the investigations of Boas, Morice, and his own personal observations. The general conclusions reached are that "it is safe to look for the original seat of the clan system with maternal descent on the northwest coast among the Tlingit, Haida, and Tsimshian" (this the evidence presented by Boas and Morice indicates), and "a large portion of the Tlingit once lived at the mouths of Nass and Skeena rivers" (Swanton). The origin is thus traceable to "a region where several different linguistic stocks were in close contact." The characteristic "secret societies" of this northwestern area seem to go back "to a similar area, although at a different point on the coast." The facts now in hand make it likely that "the more important features of the secret societies arose among the Heiltsuk proper, or Bellabella, who were in close contact with the Tsimshian of Kittizoo on one side, and with the Bellacoola on the other." The entrance into the secret societies of influences from the eastern Indians is also somewhat plausible. Dr. Swanton's article shows that we are beginning to get light upon some of the puzzling problems of American ethnology.

SIOUAN. *Crow*. In the "American Anthropologist" (n. s. vol. vi. pp. 331-335) for April-June, 1904, Mr. S. C. Simms publishes a brief preliminary paper on "Cultivation of 'medicine tobacco' by the Crows." The ceremony attending the planting of "medicine tobacco," which "with slight variation, is still observed as in the days when the buffalo were plentiful," is said to be "one of the oldest observed by the Crow Indians." The preparations for the feast are begun in the latter part of May "as soon as the choke-cherry trees begin to blossom." In the ceremony figure buffalo (now beef) "sausages," personal "medicine charms," sun-smoking, song-singing, — the marching, halting, smoking, praying, singing, and dancing occur four times over, — foot-racing (to planting-ground), etc. After

the planting a sweat-lodge is built and the men bathe. After ceremonial incense-smoking comes a great feast. When the "medicine tobacco" is gathered no ceremony seems to be observed. It is to be hoped the detailed study will soon be published. — *Omaha*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 474-477) Miss Alice C. Fletcher writes of "Indian Names," with special reference to the Omaha Indians. The rites connected with the bestowal of clan names and customs connected with their use teach us that "a man cannot live for himself alone, that he is bound to his kinship group by ties he may not break, must never forget or disregard." This obligation is enforced by usages like the tabu, etc. Miss Fletcher rightly observes "the loss of original Indian names through the substitution of inadequate translation would be a loss to the history of the human mind."

**TANOAN.** *Pecos*. Mr. E. L. Hewlett's paper, "Studies on the Extinct Pueblo of Pecos" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 426-439), contains a list of clans, a partial synonymy of the term "Pecos," notes of traditions concerning the ruins of Ton-ch-un, etc. The Pecos Indians "still make pilgrimages to their ancestral home," the last was seven years ago. They were desirous of visiting the old pueblo again in August, 1904, "to visit and open their sacred cave." In Pueblo history Mr. Hewlett recognizes four epochs: Pre-traditionary (earliest), epoch of diffusion (a long period), epoch of concentration (from present day back to period of diffusion). Each of these epochs had its ethnologic, sociologic, linguistic, artistic, and mythologic characters. At the beginning of the epoch of concentration the rivalry of clans "was naturally a great stimulus to certain activities."

**UTO-AZTECAN.** *Mexican*. In the "American Anthropologist" (n. s. vol. vi. 1904, pp. 486-500), Mrs. Zelia Nuttall discusses "The Periodical Adjustments of the Ancient Mexican Calendar." This article is mainly a *critique* of Professor Edward Seler's paper on the rectifications of the year and the length of the Venus-year, published recently in the "Zeitschrift für Ethnologie" (Berlin), and refers to the praiseworthy labors of Señor Paso y Troncoso, whose work the author styles important. The author cites from Serna's "Manual de los Ministros de las Indias" in support of her view that the Mexicans added 13 days to their 52-year cycle. She thinks also that the 260-day period "was actually employed for the purpose of registering the apparent movements of the planet Venus." — *Water symbol*. In the same periodical (pp. 535-538) Dr. J. Walter Fewkes treats of "Ancient Pueblo and Mexican Water Symbols." The symbolism of simple and double spirals and rectangular meanders figuring, *e. g.* in a series of pictures by a native artist illustrating the

conquest of Mexico by Cortes, is evidently intended to signify water. Similar designs on Hopi pottery, Dr. Fewkes argues, have the same meaning. Incidentally he remarks that "the Pueblo culture in the southwest was more uniform in ancient times than after these local differences had developed in the relatively modern period." — *Hopi*. At pages 581, 582 Professor F. W. Hodge has a note on "Hopi Pottery fired with Coal," in which he points out that both in pre-historic and probably early historic times the pottery of the Hopi (Moqui) Indians was fired by means of coal. The fire was outdoors and, on account of the character of the hatchway in the roof (both entrance and smoke-hole) making impossible the use of coal for inside cooking or heating, its employment was limited to pottery-firing. After the introduction of the sheep its dried droppings supplanted coal. No "coal clan" exists among the Pueblo tribes. — *Mexican*. In his paper "Ueber Steinkisten, Tepetlactlalli, mit Opferdarstellungen und andere ähnliche Monumente" (Z. f. Ethnol., vol. xxxvi. 1904, pp. 244-290, with 44 figs.) discusses the ornamentation and mythological symbolism of the Riva Palacio, Islas y Bustamente, Hackmack, and Museo Nacional stone chests, and the stones of Mixcouac, Huitzuc, etc. Most of the scenes and rites represented upon them relate to the offering up of blood (one's own) with which are associated prayers to various deities. Among the deities concerned are the stone-knife god, the god of fire, the cave god, etc. These costly stone chests were probably intended to hold the ashes of the burnt corpses of princes, etc. — *Huichol*. In the "Southern Workman" (vol. xxxiii. pp. 280-286) for May, 1904, H. E. Hepner has an article on "The Huichol Indians of Mexico," based on recent writings and lectures of Dr. Carl Lumholtz. — *Aztecs*. To the same periodical (pp. 528-535) for October, 1904, the same author contributes an article on "The Aztecs of To-Day." Clothing, religion, medicine, sculpture, weaving, *mescal*, etc., are briefly treated. The Aztecs retain their old-time skill as surgeons, and are by no means to be despised as sculptors. In their rain-prayers the modern Aztecs, though nominally Christians, honor the Virgin, but pay little attention to Jesus.

## CENTRAL AMERICA.

COSTA RICA. H. Pittier de Fábrega's paper on "Numeral Systems of the Costa Rican Indians" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 445-458) contains some things about methods of counting of interest to the folklorist. The Bribri have six distinct methods of counting, one each for people, round objects, small animals, long objects and large animals, trees and plants, houses. The author thinks that "several, if not all, of the tribes of southern Central

America counted by means of grains of corn, one grain finally becoming the symbol of unity." The custom of counting with seeds "was transmitted from the aborigines to the Spanish invaders, but instead of corn they used cacao beans, and these even acquired sometimes a monetary value."

MAYAN. A second and revised edition of P. Schellhas's "Die Göttergestalten der Mayahandschriften" (Berlin, 1904, pp. 40, 1 pl. and 65 figs.) has appeared. The first was published in 1892. A brief review of this work by E. Förstemann will be found in the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 528-529). So far, the pantheon of the Maya codices consists of about a score of deities; and the Maya religion, as compared with the ancient Mexican, may be considered to represent an advance and a simplification. The "frog-god" of this edition is a new deity. In a brief paper, "Ueber die Lage der Ahaus bei den Mayas" (Z. f. Ethnol., vol. xxxvi. 1904, pp. 138-141), E. Förstemann discusses the view of the equivalence of *ahau* and *katun* as set forth by Seler, etc. He doubts whether such equivalence holds for all time and for the whole Maya region.

#### SOUTH AMERICA.

AYMARAN. In his article on "Aboriginal Trephining in Bolivia" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 440-446), Mr. Adolph F. Bandelier gives some valuable information concerning the present method of trephining the skull among the Aymará Indians. With them it is a secret, but not a "lost" art, being still performed by the medicine-men, "and not infrequently, since fractures of the skull occur during every one of the annual or semiannual engagements fought between neighboring communities and in the drunken brawls accompanying their festivals." Some account is given of Paloma, a shaman or medicine-man of "the class called *Kolliri*, who practice Indian medicine, or medical magic, as a special vocation, along with the common arts of husbandry," etc. Bandelier thinks that "the primary cause of the invention of trephining by the mountain tribes of Peru and Bolivia may be looked for in the character of their weapons, which are mostly blunt, for crushing and breaking; hence they had to deal almost exclusively with fractures." He also remarks that "it is a source of surprise to me that thus far I have not been able to find any mention of trephining in the early sources." The Aymará Indians of Pacajes (northwestern Bolivia) "were among the few tribes that, in their primitive condition, used bows and arrows." They also used lancets of flint for bleeding. That trephining was ever performed as a punishment for crime Bandelier does not believe. Naturally, it may have had religious associations.

CALCHAQUÍ. In his article "Apuntes sobre la arqueología de la

Puna de Atacama" (La Plata, 1904, pp. 30, 4 pl. 6 figs.) reprinted from the "Revista de Museo de La Plata," vol. xii., Dr. Juan B. Ambrosetti treats of the collection (made by Gerling in 1897-1898) now in the Museo de La Plata from various places in the Atacaman Puna, and other archæological remains of this region. The petroglyphs of Antofagasta de la Sierra, Peñas Blancas, San Baitolo, the two groups of ruins at Antofagasta, the graves near that place, etc., are described. Also the contents of these graves, — pottery, "scarifiers," objects of wood and bone, etc. The consideration of the archæological data of this region leads the author to conclude that the ancient inhabitants of the Atacaman Puna were identical with the Calchaquí. They may have formed a link between Argentine and Chilean Diguítas. — Dr. Ambrosetti's *impressions de voyage* are given in another interesting pamphlet, "Viaje á la Puna del Atacama de Saltá a Caurchari" (Buenos Aires, 1904, pp. 32). At page 32 is a brief description of the Indian well near Siberia in the west of the Salar and the cunning way in which it has been concealed from view.

GRAN CHACO. The main part (pages 1-75, with two maps) of the first two numbers for 1904 of the "Internationales Archiv für Ethnographie" is devoted to a comprehensive article by Dr. L. Kersten on "Die Indianerstämme des Gran Chaco bis zum Ausgange des 18. Jahrhunderts." In this history of the Gran Chaco stocks up to about 1800, the southern Indians, the Guaikurú tribes, the Mataco-Mataguayo stock, the Lulé-Vilela family, the tribes of the northern portion of the southeastern Chaco, the Zamuco, the Chiriguaná and the Nu-arawak tribes are specially considered. The Gran Chaco is one of the most interesting environments in America, — its characteristic peoples are geographically and ethnically midway between the tropic peoples and the Indians of the south. Since the sixteenth century the history of the Chaco Indians in general has been one of a constant repression and isolation by the whites. The introduction of the horse by the Spaniards induced in some of the tribes (*e. g.* Abipones) a fatal expansiveness. The horse-Indians of the Chaco long played a rôle like that of the Prairie-tribes of North America, the Turkish hordes and other Asiatic nomads. The introduction of domestic animals (sheep, goats, cattle, etc.) and their use by the Chaco tribes were much slower. Deep influences of mission activity occur in this region. The author recognizes 8 linguistic stocks in the Chaco: 1. Guaikurú (Abipone, Mokoví, Toba, Mbayá-Kaduié, Payaguá). 2. Mataco-Mataguayo (Mataco, Mataguayo, Vejoz, Noctén, Chorotí, Guisnaí, Malbalá, Matará, Tonocoté). 3. Vilela-Lule (Vilela, Lule, Chunupí). 4. Maskoí (Lengua, Angaité, Sanapaná, Sapuquí, Guana). 5. Lengua-Enimagá-Guentusé (extinct). 6. Samucu (Zamuco-Samucu, Chamacoco, Tumanahá, Moro). 7. Chiriguano (of Tupi family).

8. Guaná-Chané (Chané, Kinikinau, Teréno, Guaná), of Nu-Arawak lineage. This monograph contains many useful data for orientation in South American ethnology.

GUAIKURUAN. Dr. R. Lehmann-Nitsche's "Etudes anthropologiques sur les Indiens Takshik (Groupe Guaicuru) du Chaco Argentin" (La Plata, 1904, pp. 53, with 9 pl.), reprinted from the "Revista del Museo de La Plata," vol. xi., though concerned almost entirely with physical anthropology, contains (pp. 15, 22, 23, 25, 26, 28, 32, 35, 38), notes on face-tattooing, etc. Among these Indians the tattooing is done by old women with thorns and rubbed-in ashes. The Abipone tattooing, as described by Dobrizhoffer, resembles in several points that of the Takshik. Very few of the men are tattooed. The author mentions a woman (one of his subjects) named Naimrainá "who has among her Takshik fellow-countrymen the reputation of an artist. With a bit of charcoal she ornamented the walls of the house where her people stopped with designs very similar to face-tattoos. She also drew on paper for the author."

JIVARAN. In the "Anales del Museo Nacional de Buenos Aires (vol. ix. 1903, pp. 519-523), Dr. Juan B. Ambrosetti publishes an interesting description of a "Cabeza humana preparada según el procedimiento de los Indios Jívaros, del Ecuador." The head in question is not that of an Indian, but of a *chino*, or Christian peon. It is also not a trophy of war, but a trade-specimen, made (after the ancient fashion) for commercial purposes. This is one more instance in which the zeal of collectors may be said to have kept alive an old custom, or rather stimulated a new traffic. The government of Ecuador had, at one time, to prohibit the sale and export of these "prepared heads." Two real Jivaro heads are in the Museum.

RIO NEGRO AND UAPÉS COUNTRY. In the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 293-299) a brief report is given of Dr. Theodor Koch's "Forschungsreise nach Südamerika." Dr. Koch went from Manáos up the Rio Negro to San Felipe in the region where Venezuela, Columbia, and Brazil meet at the extreme north-west corner of the last. In Trinidad, where Dr. Koch had to remain nearly two weeks, the "holy festivals" began, which were, "in spite of the mantle of Christianity, a real heathen comedy of the Caboclo people so badly corrupted by the Cachaça." The Kobéua of the rivers Querary and Cudurary still retain many of their old customs and usages among their mask-dances, etc. They are said to drink in *cachiri* the pulverized bones of their ancestors. Other tribes of this region (*e. g.* the Arapáso) have also mask-dances. Besides many vocabularies, several hundred photographs of types, scenes, and landscapes, Dr. Koch collected over 500 ethnologic specimens (pottery, gourds, basketry, etc.). Among these were



"more than 30 masks of the Kobéua of a most original character and painted with figures of animals and spirits." In the Makú Dr. Koch claims to have discovered a new linguistic stock.

PATAGONIAN. Hesketh Pritchard's "Through the Heart of Patagonia" (London, 1902, pp. 346), embodying the account of an expedition sent out by Mr. Pearson, proprietor of the London "Daily Express," in search of the giant sloth, contains some notes on the Tehuelche. Of these interesting Indians, but five "camps" are said still to remain in Patagonia, but they keep much of their old life and ancient customs. Among these are artificial flattening of the occiput in infants, and the curious practice of putting a new-born boy inside the body of a mare just killed, — this is done with the belief that it will make him a good horseman.

PERUVIAN. To the "American Anthropologist" (n. s. vol. vi. pp. 197-239) for April-June, 1904, Adolph F. Bandelier contributes a valuable article on "Aboriginal Myths and Traditions Concerning the Island of Titicaca, Bolivia." The author cites from the old chroniclers (Juan de Betanzos, Cieza de Leon, Agustin de Zárate, Father Cristóval de Molina, Garcilasso de la Vega, Joseph de Acosta, Francisco Lopez de Gomara, Antonio de Herrera, Anello Oliva, Bernabé Cobo, etc.) evidence of traditions to the effect that "at a very remote period there existed some relation between the Island of Titicaca and natural phenomena of such importance as to leave a lasting impression on the memory of the aborigines." Also "in connection with extraordinary occurrences in nature it is sometimes mentioned that the Inca had their origin on Titicaca island." In course of time and through tribal shiftings in the remote past, "Titicaca island, for some reason not yet ascertained, has secured a foothold in the myths and traditions of the people." On pages 198-199 are given some fragments of modern legends about Titicaca. Of one story from Copacavana Bandelier suggests "it is not impossible that the legend of the foundation of Rome had been related by priests to Indians whom they educated, as has been the case all over Spanish America." Farther on he remarks: "The deep impression rapidly made by biblical tales on the imagination of the Indians, through teachings of the Catholic Church, is perceivable in many of the traditions reported by Molina." The paintings on cloth and on boards (the latter in a sun-shrine near Cuzco) are deserving of further investigation. The paintings on cloth were said to illustrate, among other things, "the fables of the creations of Viracocha." — In his paper "On the Relative Antiquity of Ancient Peruvian Burials" (Bull. Am. Mus. Nat. Hist., vol. xx. 1904, pp. 217-226), Mr. A. F. Bandelier cites documentary and archæological evidence to show that not only did the primitive custom of burying the dead survive long

after the coming of the Spaniards, but the Indians often exhumed those of their fellows who had been interred with Christian rites and reburied them in the old way. The periodical renewal of the cloth over the bodies and the vessels buried with them lasted, like the artificial deformation of the skull, till well into the seventeenth century. These facts make difficult the determination of dates, since many burials are not really conquistorial, although the manner of sepulture is.

#### GENERAL.

AMERICANISTS. Another interesting account of the New York meeting (see this *Journal*, vol. xv. pp. 296-299) has been published by Dr. Juan B. Ambrosetti, who represented the Argentine government and the University of Buenos Aires. Dr. Ambrosetti's report makes a pamphlet of 42 pages, — "Congreso de Americanistas Nueva York (1903), XIII. Sesión. Informe del Delegado dela Universidad de Buenos Aires," — having previously appeared in the *Revista de la Universidad de Buenos Aires* for 1904. It contains a good résumé of the principal papers read.

ASIAN-AMERICAN. In his "The Mythology of the Koryak" (*Amer. Anthropol.*, n. s. vol. vi. 1904, pp. 413-425), Mr. Waldemar Jochelson treats of a people who "are to be regarded as one of the Asiatic tribes which stand nearest to the American Indian," and discusses particularly "the similarities in the beliefs and myths of the Koryak and the American tribes." According to the author, "in our investigations of all the features of the Koryak life we meet with three elements, — the Indian, Eskimo, and Mongol-Turk, the first generally predominating." This holds especially of religious concepts, for "the Koryak view of nature coincides in many points with that of the Indians of the north Pacific coast." Of 122 episodes occurring over and over again in Koryak myths, 101 are found in Indian myths of the Pacific coast, 22 in Mongolian-Turk myths, 34 in Eskimo myths. Jochelson's general conclusion is that "the Koryak of Asia and the North American Indians, though at present separated from each other by an enormous stretch of sea, had, at a more or less remote time, a continuous and close intercourse and exchange of ideas." The reindeer domestication of the Koryak (with which go some religious ceremonies and customs) is "a cultural acquisition of Asiatic (Mongolian-Turk) origin." The raven-mythology distinctly suggests American affinities. The Eskimo elements in Koryak mythology are comparatively few. Mr. Jochelson's forthcoming monograph on the Koryak, to be published by the American Museum of Natural History, will be awaited by ethnologists and students of folk-lore with great interest.

BASKETRY, ETC. In the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 490-512, with 40 figs.), Max Schmidt discusses with some detail the "Ableitung südamerikanischer Geflechtmuster aus der Technik des Flechtens," with special reference to the Bakairí, Karayá, Guató, Nahukuá, Tukano, Ipuriná, Anetö, etc. The general thesis of the author is that "out of the technique itself arise patterns, which stimulate the human mind to further perfection by mere variation and combination." Also that "wherever palms grow and their leaves are used by men for making textile utensils, an independent point of origin for patterns and the ornamentation derived from them is furnished." The development of the pattern and ornament-*motif* of the leaf of the palm is a very interesting feature of South American textile art. Schmidt calls attention to the rarity of "coiled basketry" in South America, and to the rarity in North America of the type discussed in his paper.

*A. F. C. and I. C. C.*